[For specific information on fire making among the Apayao OA5 see Indonesia OB1; 2:Wilken, p. 708 category 372.]

42: Vanoverbergh E-5 (no date) 1936-1938 OA1 Philippines
Apayao OA5
Isneg

846 776 know how to keep *Talomásim* at a distance, in the case of this nameless spirit they are absolutely powerless: the only way for a young Isneg mother to avoid him is to stay in the house at night.

846 372 Fire (*apúy*) plays a very important role whenever a new Isneg citizen has been born on our planet. Leaving aside the question of the place of the mother near the hearth of the house which has just been mentioned, I should like to draw attention to the following:

1. Although, even under ordinary circumstances, the fire of the hearth is rarely extinguished completely, it is of paramount importance that it should not be let go out for a single moment during the whole period that immediately follows the birth of a child, which period lasts until the mother has recovered sufficient strength to move around freely, in fact, I believe, as long as the mother has to sleep near the hearth at night.

2. At least on the first day, that is before the child is one day old, it is absolutely forbidden for anybody to take fire or firebrands (*alitán*) from the hearth: this is strictly taboo (*kannáw*).

3. No alien fire may be brought inside the house on that day.

4. Three other taboos have also probably to do with the respect shown to fire on such an occasion: again at least during the first day, it is strictly forbidden to use green bamboos (*namáta ńa bólo*) to feed the fire. The same prohibition is extended to the passing of green leaves over the fire in order to soften them: this is very often done with young banana leaves, young palm leaves, etc. that will be used for packing and other purposes; the fire renders them very supple and easily pliable, in such a way preventing them from splitting at every turn. A third taboo concerns anything green (*namáta*), not dry: nothing of the kind is allowed to be brought into the house. Should any of these three taboos be infringed, the Isneg firmly believe that the babe will become thin and emaciated, it will be *malandtán*.

753 856

844 A woman in childbed, wherever she be situated inside the house, is assisted by all women who belong to the same household, and even little girls are allowed to witness the birth of a child. Experienced old women of the neighborhood are called in to take the lion's share in bringing the event to a happy issue, in some places always, in others whenever the inmates of the house prove incapable of the task or when the mother has much difficulty in bringing forth her baby. Midwives are called *mańa-lón* in Isneg.

low box about three feet square, filled with earth. In its center are set on end three long stones in a triangular position, which hold the clay cooking pot over the fire beneath. Fire is obtained by striking flint with steel and kindling tinder with the spark; or by rubbing two bamboo sticks together. There are also a round-bottomed iron frying pan and various paddles and ladles. Above the stove is a drying rack, and against the end wall are secured shelves which hold the old Chinese plates and other articles and materials. This end of the room is used for the kitchen, sometimes as the dining room, and as a general work shop. Woven sleeping mats are used, and there are chests for the securing of precious articles. Light from the fire furnishes illumination at night.

There should also be several lovely old ancestral Chinese jars, *gasi*, probably of the Ming dynasty period. In these is kept the *basi*, a pleasant wine made from the juice of the sugar cane. These ancient Chinese jars are much prized by the people. They have a typical shape, and range in size from one to three feet in height. Some of them have dragons and other figures embossed on them. Others have pictures of Chinese scenes and conventional patterns: this being especially true of the white jars with blue designs. They are glazed; some in lovely shapes of brown, yellow and blue. The people have quite a lore about them. There are a number of different varieties and different qualities in each variety. The *dordori* stands first; next is the *garadogod*. Some of the others are the *dinalasan*, *banaag*, *kindi-ingan*, *binilibil*, *boddi* and *sarang*. Much of the wealth of the Apayaos is held in these jars, together with the beads.